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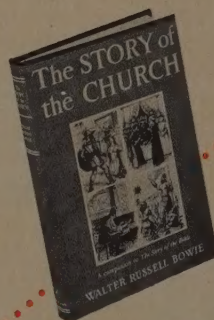
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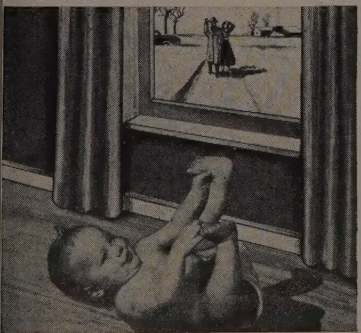
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At winter's end just fold away your Trans-Kleer like cloth for use next year. You can air the room anytime, too—lift the Adheso border to let in fresh air, then press back and it's sealed tight again! Cleans easily with a damp rag. It's no wonder so many home owners, hospitals, churches and public buildings use this tried and tested REYNOLDS product! TRANS-KLEER comes in kits 36 inches by 432 inches and costs you only \$4.95 complete with Adheso border! That is enough for 10 windows—each measuring 10.8 sq. ft.—just 49½¢ each! In all you receive 108 SQUARE FEET for only \$4.95! Good GLASS storm windows cost from \$7.95 to \$16.00—for ten you'd have to pay \$79 to \$160.00. With

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For years, demand for Trans-Kleer has outstripped the supply. Lucky buyers of the first windows told their neighbors and the word spread. Last year alone, over 2,000,000 were sold, yet thousands of folks were disappointed when the supply ran out. Advertising had to be curtailed and our huge supply was exhausted earlier than anticipated. There will be another wild scramble for them this year. Production has been planned for 2,500,000 windows this year—but even this huge total might not be enough unless you act FAST!

Test In Your Home AT OUR RISK!

Here's your chance to get Trans-Kleer on a HOME TRIAL BASIS. You can't lose a single penny. Mail the coupon below and a 36 by 432-inch kit—108 SQUARE FEET—will be shipped you immediately, complete with Adheso border. Deposit only \$4.95 plus postage with the mailman. Try TWO windows inside any room. Test them—see for yourself how they seal out drafts. Compare the temperature—any 25c thermometer will do—compare with any other room in your home. See the difference—feel the difference! Then if you're not convinced they're every bit as effective as any storm window—why, just keep the TWO windows and return the balance and get your \$4.95 back at once!

Avoid Disappointment—Order Now!

Millions of folks in the U. S. and Canada are reading this same ad in hundreds of magazines and newspapers. Despite enormous production facilities, the REYNOLDS ALUMINUM people can turn out so much and no more! Don't wait until it's too late! Play safe! Rush the coupon NOW! If you wish to have postage cost, send check, cash or m. o. for \$4.95 and the windows will be shipped postage free.



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ADVICE TO READERS

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Turning the Pages

YOUR own parish is home. You may have been baptized and confirmed and married there just as your family has for generations. When you hear your church bell ring they sound sweeter than others. Or perhaps you are a newcomer in a parish or a member of a new mission. You are struck by the friendliness of the people you are meeting and are impressed by their enthusiasm for their church. Almost as soon as you feel that you belong. You are thankful to be able to share God's joy with your fellow Churchmen.

When you make your pledge during Every Member Canvass this year you will do so with the knowledge of your own parish needs. Above and beyond the present budget, your parish may have new plans—perhaps to start a building program, or organize a mission in another neighborhood, or call an assistant minister. To you these needs are real. A certain portion of your pledge will help to meet new needs as well as fulfill current responsibilities within the parish.

The other portion of your pledge is marked for the work of the Church beyond the parish—in the diocese, nation, and world. The scope of this work is amazing. Often it is very unlike that in your own parish. But it is just as real. You may not feel that you are participating as actively in the General Church Program as you are in the work that is closest to you. You have not seen Liberian mothers kneel at the altar rail in thatched hut chapels. You have not been present at the Service of Dedication of a Navajo chapel, or taught church school to Spanish-speaking Americans, or told the story of our Lord to Japanese college students. But your pledge is making these things possible, and vision and imagination can help you go with your dollars around the world.

In this issue, FORTH takes you on a journey to show you a very small part of the Church's work at home and overseas. These are Your Missionaries (page 12) acquaints you with outward bound missionaries to

continued on page 4

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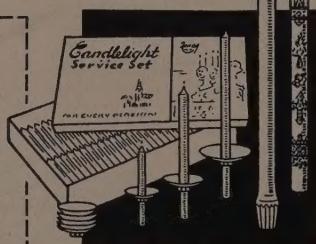
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FORTH

VOL. 120 NO. 9

OCTOBER 1955

William E. Leidt

PUBLISHER-EDITOR

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FORTH

OCTOBER 1955



EVERY MEMBER CANVASS

THE COVER The Church window appearing on all 1955 Canvass materials depicts the Parable of the Talents. The first panel shows a man travelling into a far country. The next two panels show the servants to whom he gave five talents and two. In the fourth panel is the servant to whom he gave one talent, who digged in the earth, and hid his lord's money.

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Turning the Pages

continued from page 2

overseas missionary districts. Your help and your prayers have sent them on their way. The article on page 18 describes a missionary field in your own backyard—the urban church. On page 21 you will read about the work of the Anglican Church in Africa, on page 25 of the Church in Brazil.

On page 15 you will discover a method to stretch one dollar into five, one church into many more. One article, *Forbidden to Give* (page 9), discusses the spiritual side of giving. Another, *More Than a Set of Books* (page 23), describes the new church school curriculum, the *Seabury Series*.

There are many other fields within the General Church Program, exciting accomplishments, incipient projects becoming realities, and work that has not yet been undertaken—work that, as yet, is only a dream.

Each undertaking has a relation to the General Church Program just as you, an individual church member, are part of the corporate body

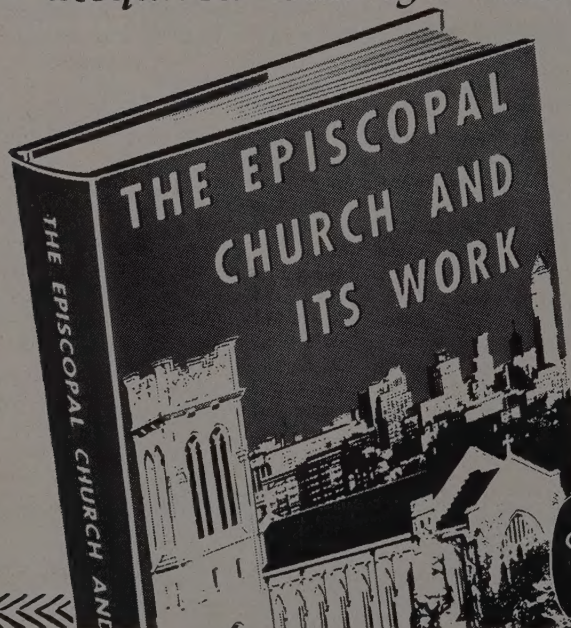
of Christ. When you participate the Every Member Canvass you are joining with others under the grace of God with the knowledge that yourself and others will continue *thine forever and daily increase thy Holy Spirit more and more until you come into thy everlasting kingdom.*

A Grateful Word

FORTH is always grateful to the distinguished Churchmen who contribute regularly to these pages. Two familiar names will be missing from our pages this season: Nash K. Burger who has commented on books for the past two years has found it necessary to relinquish this assignment and the Rev. John W. Suter, D.D. after two years as editor of our devotional feature, *Let Us Pray*, is being succeeded by the Rev. Robert M. Rodenmayer, S.T.D., Professor of Pastoral Theology in the Church Divinity School of the Pacific, Berkeley, California. Although Mr. Suter will not be contributing regularly to these pages, our readers can still benefit from his wisdom in devotional matters. He has recently arranged for an American edition of

continued on next page

Required reading... intensely interesting reading



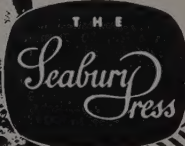
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Turning the Pages

continued from page 4

Uncommon Prayers collected by Cecil Hunt (Seabury, \$3). The first of a series of guest book reviewers will be published next month.

A new contributor to FORTH this month is Alexander, the well known Philadelphia cartoonist. The first of a series of cartoons drawn especially for FORTH is reproduced on page 8.

Church and Work Congress

In observance of the tenth anniversary of the Rt. Rev. Frederick L. Barry as Bishop of Albany, a Church and Work Congress will be held in Albany, N.Y., October 19-21. Men and women of recognized national leadership in several vocations and professions have been invited to participate in the study and discussion of the theme, Man at Work in God's World.

Following addresses by Arnold J. Toynbee, eminent world historian, and the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, the conference will meet by sections according to the various professional fields. The editor has been invited to participate in the panel on communication arts at which the opening paper will be read by Davidson Taylor, vice president of the National Broadcasting Company.

The growing awareness of God in everyday life is an exciting phenomenon amidst the pressures of this age, and the editor is looking forward to attending the Congress in its entirety, for it promises to be both stimulating and constructive.

—S.M.H.

Another Chance on the Air

THE second annual radio series, *Another Chance*, sponsored by the Fourth Province, will be available for release, October 15. This fifteen-minute discussion series again will feature Churchwoman Peggy Wood (FORTH, January, page 24), TV's beloved "Mama," and for the first time Mrs. T. O. Wedel, presiding officer of the Triennial Meeting of the Woman's Auxiliary, which met last month in Honolulu.



One Sunday I was early...

I was early, and I waited, worrying. How could I teach today's great lesson—to youngsters so full of electronics and space ships and science...

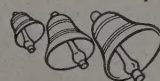
The children came then, running and excited. "Please!" they begged, "may we open the window and hear the new bells?"

We listened together while the great voices rang—music that took me back to lessons I'd been taught. And suddenly I knew what I would say!

This is the ministry of the bells. As their voices reach out and flood the heart in need—so faith seeks out the soul and finds a dwelling there.

how your church can receive

the inspiration of the bells



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Here are 5 ways

For every 5 new engineers industry needed this year, there were only 3 graduated from U. S. colleges.

In 1955, U. S. industry had jobs for an estimated 37,000 engineers; our colleges graduated 21,500.* This shortage, typical of recent years, is creating an increasingly serious problem—for engineers and scientists hold the key to progress in the swift-moving technological age.

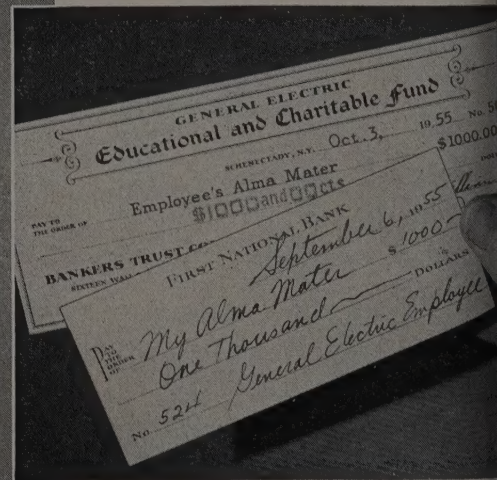
At General Electric, for example, nearly 17,500 of our people are trained in engineering or science, and we have opportunities for a thousand more technically trained people each year. The need may double in the next 10 years.

As we see it, industry, working with educational institutions, can do much to solve the shortage. On these two pages are some of the things we believe will help:

*Estimates are from the Engineering Manpower Commission of the Engineers Joint Council.

**ENGINEERS
GRADUATED
IN 1955
21,500**

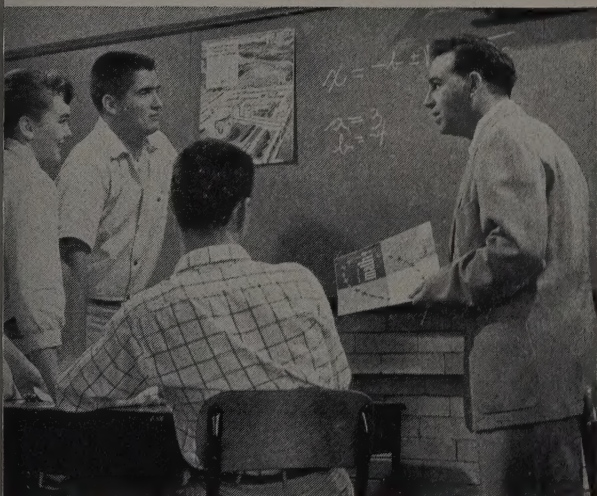
**ENGINEERS
NEEDED
IN 1955
37,000**



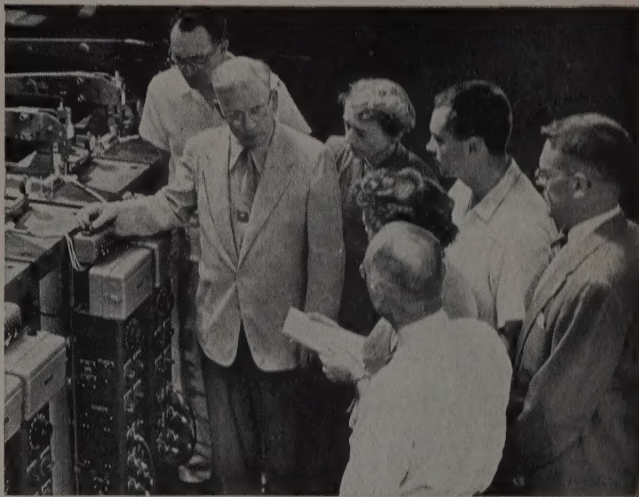
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For a detailed discussion of our views on "Basic Relations Between Education and Economy," write General Electric, Department A2-119, Schenectady, New York.

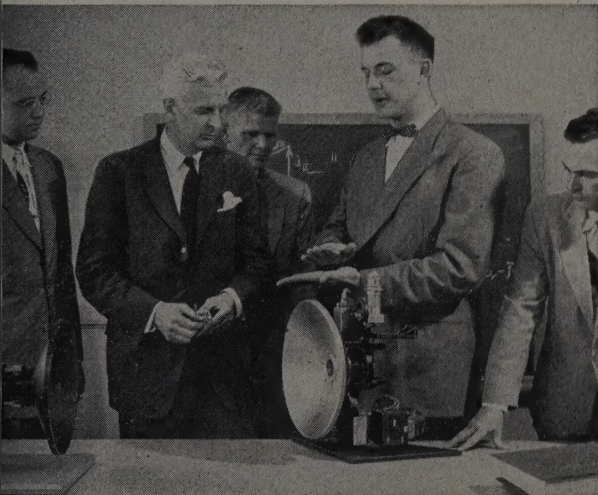
Help solve America's critical shortage of engineers



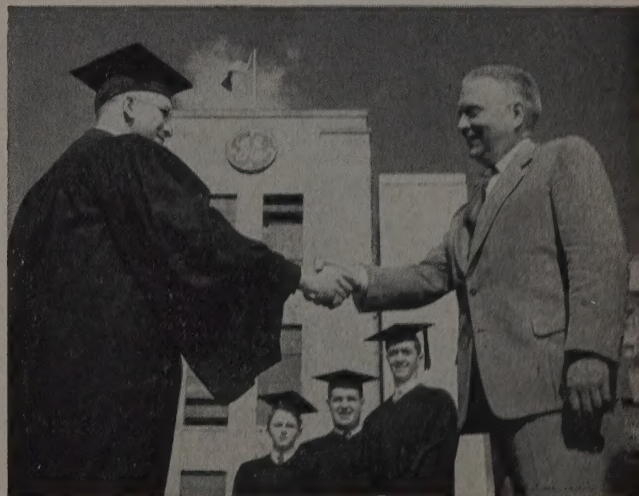
Help guide young people's careers. More high-school students will take the courses they need to become engineers if they know the wide opportunities in the field. Since the 1920's, General Electric has tried to create interest by distributing a variety of school training aids. (Above, a teacher counsels students, using a career guidance booklet, "Why Study Math?") In the past 10 years, schools have requested 63,000,000 copies of our training aids.



2. Bring businessmen and educators together. An understanding of the role math and science play in business can help teachers prepare students for careers. The group above is the latest of 1,450 high-school teachers to attend G.E.-sponsored summer fellowship programs. Here they have the opportunity to study at several leading colleges and to see firsthand the value of their work to business. We have also conducted conferences for college educators since 1924.



Educate employees on the job. The development of young people must continue after they start to work. At General Electric, we have 12 formal educational programs; the oldest — Engineering — was started nearly 60 years ago. (Above, Clarence Linder, Vice-President — Engineering Services, reviews work of engineers enrolled in our Creative Engineering Program.) More than 10,000 technically trained men and women have participated in these programs.



5. Encourage self-development. Young people with aptitude should be helped to move ahead. For example, the young men above joined our Apprentice Training Program as high-school graduates in 1949; this year they are graduate engineers from the U. of New Hampshire after a 6-year work-and-study program sponsored by our Meter Department. Donald E. Craig, General Manager of the Department, congratulates the men and welcomes them to full-time jobs.

Progress Is Our Most Important Product

GENERAL  ELECTRIC



Doc: "And now, the small type"

ALEXANDER

FORBIDDEN

TO GIVE

AN old story tells that back in the third century, when St. Cyprian, Bishop of Carthage, wanted to discipline one of his congregations he issued an order that would seem ridiculous to us today: he forbade the people to make an offering! This was how he punished them! And the record shows that the punishment worked. The offending congregation was soon back in line.

It is unlikely that any bishop would take such a measure today. He could not imagine a congregation that would feel anything but relief if the Church refused to accept their money.

The first thing this story shows is that the early Christians' idea of giving must have been very different from our own. Obviously, they thought of giving as a means of self-expression which, if denied them, brought a frustration they could not bear. We, on the other hand, have been conditioned to the underwriting of budgets and the support of good causes.

Some Christians today feel as the first Christians did, perhaps we all do at times, but certainly that is not the general tone of Christian giving in our time.

How can we explain the attitude of those early Christians? Let's try a parable.

A husband has been disloyal to his wife, and comes to her to ask forgiveness. He tries to buy it, saying, "If you will forgive me, I will give you a new car (a fur coat, a trip abroad). I will bring you candy and flowers, and will help you with the dishes every evening and the housework on weekends. If you will forgive me, I will do all this for you, and more."

Absurd, isn't it? No matter how much she may want to forgive him, she cannot do it on any such terms. Forgiveness is not a commodity that can be bartered for other commodities.

Their trouble is that a love relationship has been violently handled, and love relationships cannot be bartered.

A legal relationship is a different matter. If we were talking about a judge dealing with a lawbreaker, it would be proper to say that the offender could pay his fine or serve his sentence and so settle the account. As long as men thought of God only as a judge they were entirely logical in thinking that when they broke the law they could offer some sacrifice of property, and forgiveness would be the automatic result; a completely impersonal and mechanical process.

Here a theological term, *propitiatory sacrifice*, will help to say clearly what we mean: The offended god, angry because his law has been broken, can be propitiated, or satisfied, by the payment of a fine. In ancient times people laid an animal, a piece of their property, on the altar as a burnt offering. Many modern people have this same idea. When they feel guilty they increase their church pledge, or give money to charity, usually with certain good resolutions about future behavior.

This would be fitting if we were talking about a legal relationship, between a judge and a defendant. But a Christian is talking about a love relationship, between a Father and His child. These are two entirely different situations.

But let's go on with our parable. The husband cannot buy his wife's forgiveness, not because she does not want to forgive him, but because a broken love relationship cannot be restored on such terms. The husband must ask for the free gift of her forgiveness. All he can say is, "Please take me back." It is like the words of the old hymn

*In my hands no price I bring
Simply to thy Cross I cling.*

What this means is that he offers nothing except his need, and can depend on nothing except his wife's willingness to accept the pain of the situation and come down to him freely, gladly, and accept him. Not that she is to condone what he has done, but that she cares so much for the relationship that she will continue to love him and will be creative rather than recriminatory about their life together.

And when they return to each other on this basis, what happens? The husband, in his joy, does all the things he offered to do in the first place. He just cannot do enough for her. He showers gifts upon her. He buys her the car and the fur coat. He makes sacrifices and from the material point of view, they turn out to be exactly the same gifts he formerly proposed as peace offerings.

Now, however, there is a difference that is beyond measure. Now his sacrifices are a response to love freely offered, not a means of avoiding consequences. Now he gives with a different motive. He gives in joy, not fear.

Here we need another theological term. We have moved now from propitiatory sacrifice to *eucharistic sacrifice*. Eucharistic sacrifices are the gifts of thanks-

continued on page 28



YOUR CHURCH IN THE NEWS

● Choi Chang, a twenty-four-year-old Korean chemistry student, is entering the University of the South, Sewanee, Tenn., this fall with a four-year scholarship provided by the Episcopal Churchmen of the Fourth Province. He is the second Korean student to enroll at Sewanee. Pyong Chol Park, whose Christian name is Andrew, is now in his third year of pre-medical studies under the sponsorship of the Woman's Auxiliary groups of the Fourth Province.

● The Missionary Society of the Berkeley Divinity School in New Haven, Conn., recently presented All Saints', Bontoc, in the northern Philippines, with three hundred red clothbound hymnals. The gift was made as a result of the interest of George Hoeh, a seminarian who served in the Philippines with the Army Engineers in World War II.

● Following the lead set by the Presiding Bishop, who has signed an assurance for a German refugee

family, each staff member working on the Refugee Resettlement Program (FORTH, December, 1954, page 8) at the National Council, has signed an assurance for refugees. About eighty-five per cent of diocesan resettlement chairmen, the Bishops of the Dioceses of New York, Long Island, Massachusetts, and Michigan and many clergy and laymen throughout the country have signed similar assurances.



VISITING the Rev. Almon R. Pepper, Director of the National Council's Department of Christian Social Relations, are the Kohls, refugee family whose assurance Mr. Pepper signed.

CHILDREN from Orphanage of the Holy Child and WA of St. Matthew's Church in Banguan, the Philippines, help level ground at Convent of the Sisters of St. Mary the Virgin in Sagada



ARMY personnel with the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, at the Episcopal Religious Conference at USAREUR Religious Retreat House Berchtesgaden, Germany, (above).

● The Rev. Beverly D. Tucker, priest-in-charge of St. Michael's Church, Sapporo, on the island of Hokkaido, Japan (FORTH, February, page 9), writes, in a recent letter:

"Some of you may have heard about the floods in Hokkaido that occurred in July. Sapporo was unaffected, but on the southern part of the island in one or two places they were very badly hit. About the worst place was a little town called Niikappu. . . .

"This summer a group of twenty-one boys is coming here from St.



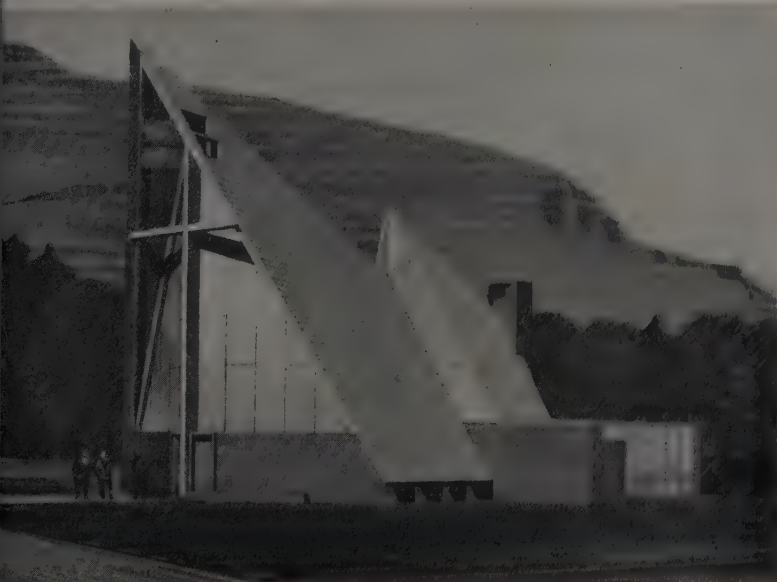
Box of dresses made by GFS of Pittsfield, Mass., is opened by girls of the Bella Vista Children's Home in Ancon, Canal Zone. Housemother, Claire E. Ogden (right), was the first North American to be cited by the faculty and student body of the Instituto Pan Americano in Panama City, for her work at the Children's Home and as director of local chapter of the American Red Cross.

Paul's University in Tokyo. They are all members of one of the St. Andrew's Brotherhood groups to which practically all the Christians here belong. They will be working to build the foundations of our new parish house under the direction of a building expert. But I am planning to send about seven of them to Kikkappu . . . to help the farmers here . . . I think they can make a very good contribution, and it will mean a lot more than if we just sent our own money and food, which the people are . . . too proud to accept."

● Construction has recently begun on three building projects at the University of the South, Sewanee, Tenn. In addition to a new dormitory and a connecting unit between the two existing gymnasiums, an addition will be made to St. Luke's Hall, the building which houses the School of Theology.

St. Luke's Hall, built in 1878, is the oldest stone structure on the campus. In 1951, a one-story wing was added, including an auditorium, office space, lounge, and a bookstore. The new project will add two stories

Design for St. Gregory's Church, Woodstock, N.Y., William H. Van Benschoten, A.I.A., architect



to this wing, providing a complete new library and dormitories for fourteen to twenty-eight students. Its cost is estimated at \$250,000. BUILDERS FOR CHRIST has already provided \$75,000 toward the expense and will provide another \$25,000.

● For the first time in church history, the relationship between the English chaplaincies and the American missionary enterprise in Brazil has been officially clarified by the primates of the English and the American Church.

An agreement reached between the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, and the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in the U.S.A.,



CORNERSTONE for chapel of theological seminary at Matanzas, Cuba, made possible by Builders for Christ, is laid by the Rt. Rev. A. Hugo Blankingship, Missionary Bishop (above)

recognizes the jurisdiction of the American Church in Brazil. The agreement, however, accords "exclusive episcopal jurisdiction" over present or future English chaplaincies in Brazil to the Anglican Bishop in Argentina and Eastern South America with the Falkland Islands.

● A guild has been formed at St. Mary's School in Sagada, the Philippines, to translate the Service of Holy Communion into Igorot, the native dialect.

THESE ARE YOUR MISSIONARIES



EACH year the Church sends to many parts of the world its newest flock of missionaries. Most of them are in their twenties, fresh from seminary or graduate school, but among them are some older men and women who leave successful careers at home to go abroad as Christ's ambassadors.

Almost without exception there are always more applicants than there are vacancies. The candidate who is the final choice is picked for the depth and sincerity of his spiritual devotion, his vocational competence, and his physical fitness. As there are less than two hundred and fifty overseas appointees to represent the entire Church, it is of utmost importance that they be a hand-picked group. They are a mere handful when compared to the communicant strength of the Church, but their influence is felt in twenty-one countries, and they reach an aggregate congregation of some 285,000 men and women and children outside the United States. A major portion of the Church's annual budget is used to advance the Gospel in churches, schools, and hospitals overseas, much of it for personnel.

Thirteen new missionaries and their families recently have gone to Alaska, Brazil, Colombia, the Dominican Republic, Hawaii, the Philippines, Puerto Rico, the Virgin Islands, India, and Pakistan.

The Church's only representative in Pakistan is Dr. Margaret Lane. She is specializing in public health at the United Christian Hospital in Lahore. A resident of Denver, Colo., she studied at Carleton College, the State University of Iowa, the University of Colorado Medical Center, the

That others may share the Grace of God — Gifts to God
send men and women to teach all nations... for lo,
am with you alway even unto the end of the world

Harvard School of Public Health, and Windham House. The daughter of a former China missionary, Dr. Lane prepared for her own missionary career by practicing in a Minnesota hospital and a Connecticut school for retarded children, as well as the Division of Crippled Children of the Hartford, Conn., Department of Health.

The Church's first missionary to be appointed to India in many years is the Rev. Robert D. McFarland, who went to Bombay early this past summer. There he ministers to the American colony, teaches at Wilson College, and serves under the Bishop of Bombay of the Church of India, Pakistan, Burma, and Ceylon. Mr. McFarland studied Indian culture and religions during three years at Yale University, and lived in India for two years as a missionary of another Church. He was ordained a priest of the Episcopal Church in

1949, following study at the General Theological Seminary. Prior to going to India he was vicar of Emmanuel Church, Mercer Island, Wash.

Until recently the Church's ministry in Brazil was concentrated in the South. This past summer, however, the Rev. Leslie D. R. Haller, formerly a canon at St. Paul's Cathedral, Buffalo, N.Y., initiated a mission to an English-speaking community in northern Brazil at Belém at the mouth of the Amazon. A graduate of Carleton College and Seabury-Western Theological Seminary, he served a year in the Army Medical Corps before entering seminary. From 1946 to 1950 he served in Minnesota parishes.

From St. Alban's Church in Bogotá, Colombia, the Rev. Thomas C. Schmidt, with the Archdeacon of Colombia, is ministering to fourteen English-speaking communities in



APPOINTED to the Dominican Republic, the Rev. William L. Wipfler, seated with his wife, is now at the Church of the Epiphany, Trujillo City. At right is the Rev. Andrew Lyon Williams, Jr., who is now in Ponce, Puerto Rico, where he is chaplain at St. Luke's Hospital, priest-in-charge of English-speaking congregation at Holy Trinity, and chaplain to the Sisters of the Transfiguration.

hat country. A 1955 graduate of the Virginia Theological Seminary, Mr. Schmidt did his undergraduate work at Princeton University. His home parish is St. John's, York, Pa.

Three 1955 seminary graduates who participated in the Overseas Department's Summer Training Program in 1954 have returned to the Caribbean area as fulltime missionaries. The Rev. Edmond A. Penn and the Rev. William L. Wipfler, classmates at the General Theological Seminary, returned to the Virgin Islands and the Dominican Republic, respectively. Mr. Penn, an alumnus of Missouri Valley College, is curate of All Saints' Church, St. Thomas. Mr.



SECRETARY to the Rt. Rev. William Jones Gordon, Jr., Missionary Bishop of Alaska, and treasurer of the missionary district is Stella Burton, who was with the National Council's Finance Department for more than seven years. At her right are the Rev. and Mrs. Arthur Krader, and the Rev. Samuel Van Culin, who returned to Honolulu, Hawaii, where they formerly lived.



FIRST Church missionary to be appointed to India in many years is the Rev. Robert D. McFarland, shown with Mrs. McFarland. The McFarlands are now working in Bombay.

Wipfler, a graduate of Adelphi College, and a parishioner of St. Paul's, Woodside, N.Y., is at the Church of the Epiphany, Trujillo City.

The third member of the triumvirate is the Rev. Andrew L. Williams, Jr., who has returned to Ponce, Puerto Rico, as chaplain at St. Luke's Hospital, priest-in-charge of the English-speaking congregation at Holy Trinity Church, and chaplain to the Sisters of the Transfiguration. A graduate of Berkeley Divinity School and North Texas State College, Mr. Williams is from Christ Church, Laredo, Texas.

Two other appointees who this year returned to familiar territory are the Rev. Samuel Van Culin, Jr., and the Rev. Arthur Krader, the

Church's newest missionaries to Honolulu. Mr. Van Culin, who studied at Princeton University and Virginia Theological Seminary, returned as curate to the church where he had been a communicant, St. Andrew's Cathedral, Honolulu. Mr. Krader saw military service in the Pacific theater and was a businessman in Honolulu before becoming a special student at the Virginia Seminary. A man in his mid-thirties, Mr. Krader was described by the dean of the seminary as one of the best student preachers he had ever heard.

Another new missionary in his mid-thirties is the Rev. Richard L. Rising, former assistant of Christ Church, Cincinnati, Ohio, who has gone to Bontoc in the Philippines. A 1952 graduate of the Episcopal Theological School, he received his M.A. from Harvard after graduating from Williams College. He served in the Army for four years during World War II. The other new missionary to the Philippines is the Rev. George C. Harris, former curate of the Church of the Heavenly Rest, New York City. From a large city parish he has gone to Balbalasang, one of the Church's most isolated posts. Mr. Harris is a graduate of Rutgers University and the General Theological Seminary.

The Church's newest missionaries to Alaska are Stella U. Burton and the Rev. Randall P. Mendelsohn.

Miss Burton, secretary to the Missionary Bishop of Alaska and treasurer of the district, was with the Finance Department of the National Council for more than seven years. A communicant of All Saints' Church, Brooklyn, N.Y., she studied accounting at Brooklyn College. Mr. Mendelsohn, who is at St. James', Tanana, was a candidate for Holy Orders from St. John's, Waterbury, Conn. He graduated from the University of Connecticut in 1952 and from Bexley Hall, the Divinity School at Kenyon College, this past June.

There is always a constant flow of missionaries going to their posts or returning home on furlough, and there always are a number of vacancies the Church seeks to fill. These are caused by ill health, retirements, and unexpected resignations. At present there are two clergy vacancies in Alaska, and one each in Hawaii, Nicaragua, and the Dominican Republic; three teaching positions in Liberia and one in Puerto Rico; and a vacancy for a nurse-instructor in the Philippines, and a secretary-treasurer at Fort Yukon, Alaska.

It is not within the province of many Churchmen to become missionaries overseas, but it is the privilege of all Churchmen, through their annual pledges, to support those who do answer the call.



FLOOD waters wrought havoc in Collinsville, Conn., bringing damage to Trinity Church and sixty per cent destruction to the Collins manufacturing mills which employ more than half of town's working population



SURVEYING damage are, left to right, the Rev. William S. Glazier, rector of Christ Church, Unionville, Conn., and the Rt. Rev. Robert M. Hatch, Suffragan Bishop of diocese. Below: damage in nearby Farmington

CONNECTICUT FLOODS TAKE HEAVY TOLL

SUMMER floods brought severe loss of life and property in the Diocese of Connecticut, affecting churches and church members in twenty-one towns and cities.

Twelve Episcopalians were killed as a direct result of the floods, and about 150 church families were left with destroyed, missing, or uninhabitable homes. Unemployment ranged from ninety-five per cent in Winsted, through sixty per cent in Seymour, Collinsville, and Putnam, to twenty per cent in other places.

Twenty-eight parishes and missions in the diocese were affected by the waters, and six churches were substantially damaged.

A Diocesan Flood Relief Fund is helping the Church to care for its own in three ways. It is helping people to whom the Church bears a special responsibility, such as a postulant for Holy Orders who lost everything in the flood and needed to be outfitted so that he could go to college.

The fund is also helping parishes whose congregations suffered great loss and whose minister or other staff must be kept from joining the unemployed. And the fund is assisting in the repair of damaged church buildings.

Many weeks after the flood waters have receded, the Diocese of Connecticut is still facing, with courage, determination, and material aid, the serious needs of rehabilitation.



UNDISTURBED by the turbulent waters which raced through the parish house and children's chapel of Trinity Church, Thomaston, Conn., the cross remained standing. About 150 Episcopal families are homeless.

Emergency Loan Fund Alleviates Church's Growing Pains



PROGRESS is in the news today. The nation's economy is booming, its population steadily increasing. Little towns are becoming big towns, and big towns are becoming cities. In many places new construction sites, atomic energy plants, military installations, or industry have transformed deserts and mudflats into thriving communities overnight. In others sudden migrations from cities to suburbs have created growing pains.

Adequate schools, housing, roads, hospitals are some of the problems, problems which are not easily solved. In the overgrown community the church has a problem, too. For here is a vital missionary opportunity—where there are people, the church without a parish, the unchurched without an opportunity, the mission meeting in a movie theater, a living room, a barn, or a funeral home, without a building to call its own.

The Church often speaks of its worldwide Mission initiated by our Lord's command, *Go ye therefore, and teach all nations...* The Church gives nationwide publicity to its

overseas missions, for each Churchman shares in their support. Home missions, too, are often in the news—missions to migrants, to Indians, to depressed industrial areas. One reads, also, of the efforts made in the domestic missionary districts to become self-supporting dioceses and of the pump-priming policy by which the Home Department helps missionary districts to help themselves.

In national defense areas, expanding suburbs, and other mushrooming population areas, however, normal church growth is not enough. Time and time again parishes and missions are faced with the necessity to build in order that their growth can continue. And time and time again these same parishes and missions, in order to build, are faced with stiff financial obligations which cannot be met through ordinary means.

One means of meeting the exceptional demands of the twentieth century is the National Council's Emergency Loan Fund (FORTH, July-August, 1954, page 6). This sum of \$1,500,000, originally intended for use in China, was set aside in 1950 as

a building loan fund for emergency areas. Today low-cost short term loans are still being made from repayments to the original \$1,500,000.

South Florida, which has received two National Council loans, is one example of a diocese in which there has been unprecedented growth. In 1951 South Florida was granted a \$90,000 loan making possible the immediate construction of a student center at the University of Miami and providing suitable buildings for three new congregations and a vicarage for another. The diocese itself contributed \$100,000 in addition to the amounts the local congregations raised. This was four years ago.

Since that time the diocese has started more than ten new missions and it is necessary to secure buildings for these well-established congregations, which are growing so rapidly that soon they can become parishes. While the diocese is continuing efforts to raise a diocesan loan fund, funds are not coming in swiftly enough to meet the many opportunities. And so, a year ago, South Florida applied for a second National Council loan and received \$25,000. This provided one-third the cost of a building for St. Thomas' Church, South Miami, a new congregation which had bought land and a vicarage but was meeting in a tent on its own property.

In ten years the population of South Miami grew from three thousand to twelve thousand. Most of these people were attracted from other States by the desirability of the area, the availability of home sites, mass construction projects, and tremendous growth in business and manufacturing where new employees are needed.

About ten per cent of the population are Episcopalians. Approximately ninety-five per cent have purchased their homes and have become permanent residents. The nearest

continued on next page



PROPOSED Chapel of the Ascension in Lexington Park, Md., will be built of cinder block and will seat 132 people in the nave. The basement will provide two church school rooms, a nursery, guild room, kitchen, and a parish hall. Its community, once a rural area, now is large city.

Loan Fund . . . cont'd.

church, other than St. Thomas', is five miles away, and its overcrowded facilities are badly taxed. The influence of a well-equipped building to serve as St. Thomas' parish house and place of worship in this community cannot be measured in dollars.

A vast area in southwest St. Louis, Mo., served by St. Mark's Church, is another example of a rapidly expanding neighborhood with a permanent population. Within the past three years, two new housing areas have been developed in the vicinity and a privately financed project housing two thousand persons has been built within a mile of the church. Located in the middle of the last large-scale construction within the city of St. Louis, St. Mark's has a promising future.

From 1948 to 1953 St. Mark's grew in communicant strength by more than forty-two per cent. Its church school facilities, however, were limited to a narrow, noisy basement, divided by portable partitions, and one room in the rectory basement. The church basement doubled as a parish hall and storage room. A large staff and more space were needed to meet the demands of the growing community.

In these same years church receipts



NEW St. Thomas', South Miami, Fla., whose congregation once met in a tent. One-third of the building's cost was provided for by a National Council loan to the Diocese of South Florida.

increased 107 per cent, but without a loan, it would take ten years to accumulate the estimated \$73,000 needed for a parish house extension. And that would be ten years too late. To date \$25,000 has been borrowed from the National Council, \$21,000 has been raised locally, and \$25,000 has been borrowed commercially by the parish and diocese. The balance will be raised by a continuing drive among the parishioners. Fulfilling a dream of sixteen years, the new William Scarlett Parish House was dedicated last spring.

Sometimes a need for church ex-

pansion is the result of an Armed Forces installment or a growing university. The Church's ministry to the student and the serviceman is as important as any mission field. Three loans made recently from repayments to the original Emergency Loan Fund have assisted dioceses where these conditions exist.

In Lexington Park, Md., the development of Putuxant Naval Base, one of the largest Naval air stations in the country, has transformed a sparsely settled rural area into a population center of some twelve thousand people, mostly young Navy families with many children. Teenagers have no suitable recreation, and juvenile delinquency is a serious and growing problem. At the time the Diocese of Washington applied for a loan, Lexington Park had only one active church (Methodist) and thirty bars. The whole population is highly transient and needs the roots a church will provide.

A large percentage of the Naval personnel are Episcopalian and about six per cent of the people in the area. The Episcopal Church is represented by a part-time priest who serves a small congregation twelve miles away. A \$21,000 loan from the National Council together with \$18,000 provided locally and from the diocese will make it possible for a church with parish house facilities to be built in what is already the second largest city in Maryland.

San Marcos, Texas, is the site of both a large permanent Air Force Base and two educational institu-



PARISH house extension at St. Mark's Church in St. Louis, Mo., was badly needed to meet the demands of a rapidly-growing population. Without loan, building would be delayed ten years.

As Gifts to God Work Together Building for Christ, The Church Grows in Spiritual Power . . .

sons: the Teachers' College and the San Marcos Baptist Academy at which there are a large number of Episcopal students. During the first semester last year 153 students inquired about the Church at St. Mark's. As many as seventy students gathered for the evening programs, but for this group there was only one small meeting room in addition to the church itself.

The Church has purchased a new piece of property near the college and plans eventually to move entirely to the new location. The first step in this direction is the construction of a \$50,000 parish house to be used for student and youth work, with the help of a \$10,000 National Council loan.

The vestry of St. Thomas' Church, Danover, N. H., another recipient of a loan for a parish house in a college community, has summed up the meaning of what the loan has meant to them.

"St. Thomas' parish is a small parish, not rich, making little noise in the world. Yet it has given to the Church an unusual number of leaders; it has made itself felt in many

lives. It's mission is clearly among the young; the young men of the college, the children of the community. If it can make itself now a little bigger physically, it is almost certain to make itself more powerful spiritually."

This is true of all the churches participating in the Emergency Loan Fund or the other loan programs sponsored by the Episcopal Church Foundation and the American Church Building Fund (FORTH, February, 1954, page 13). Eventually the Emergency Loan Fund will have to be restored intact to the Mission for which it originally was intended. In the meantime, under the stewardship of the National Council, these gifts to God are going farther than one can readily imagine.

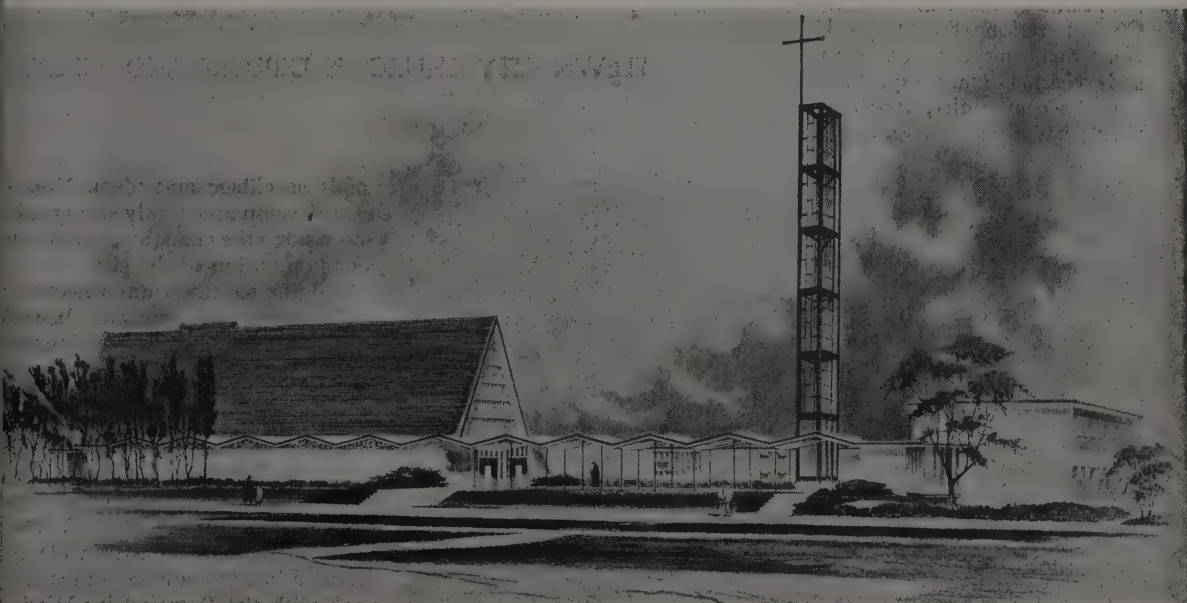
To date thirty-two dioceses and ten missionary districts have received more than \$2,000,000 in National Council loans for construction. Each dollar loaned by the Emergency Loan Fund has attracted four or more dollars to work with it building for Christ. Each dollar repaid enables additional loans to be made, additional churches to be built. Each new

church attracts new interest, new people. And one day the parishes made possible by the Emergency Loan Fund will be sponsoring missions of their own. Gifts to God do go farther!

THE American Church Building Fund Commission (FORTH, February, 1954, page 13), is marking the seventy-fifth anniversary of its founding by the General Convention of 1880.

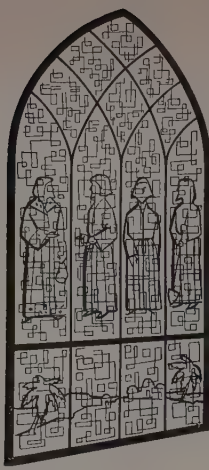
Throughout its history, the Commission has played an important part in aiding the construction, purchase, improvement, and repair of churches, rectories, parish houses and other church buildings in more than 3,470 cases. From January 1, 1946, to May 31, 1955, the Commission served the Church through 277 loans and 118 gifts. These 395 cases covered the construction, improvement, or repair of 196 churches and chapels, 127 rectories, and 155 parish houses, costing a total of \$7,230,000.

Today the American Church Building Fund continues to meet the Church's building needs around the world.



ONLY the parish hall (right) of St. Mark's Church in Columbus, Ohio, has been built; building of the church itself will probably start next

summer. Since Diocese of Southern Ohio received National Council loan, building plans had to be altered to accommodate larger congregation.



AT Philadelphia's Memorial Church of the Advocate, an expanded youth program, led by part-time youth workers, is attempting to fill the pressing recreational and spiritual needs of young people living in a depressed, congested, and changing multi-racial neighborhood. To this old church, whose buildings would cost an estimated \$10,000,000 to reproduce, an average of 275 young people come each week; more than 1,600 used the parish house facilities during the first three months of 1955. Soon, the parish hopes to start a playground for small children and a parochial school.

At St. Peter's Church, in Manhattan's Chelsea section (FORTH, April, page 12), a Spanish-speaking woman worker is visiting Spanish-speaking adults in the community, which in recent years has experienced a heavy

influx of Puerto Rican immigrants. She is helping families with their health, welfare, and housing problems; her work also has resulted in the institution of a well-attended Holy Eucharist in Spanish, the formation of a Spanish society, and a Spanish class for English-speaking parishioners. She will be invaluable in helping St. Peter's adapt the new Seabury Series courses (see page 23) to the needs of its parishioners.

Each of these programs is being made possible through grants, administered by the Division of Urban-Industrial Church Work of the National Council's Department of Christian Social Relations. These churches are two of eleven city churches, chosen by the Division to participate in a five-year research program in city church work.

The program is a direct outgrowth of the Church's need for more knowledge about its city ministry. The American city, with its rapid growth, mobile population, increasing power and influence in American life, and its paganism, has become a challenging and critical area of modern missionary endeavour. The Church has developed its strongest ministry in settled and socially stable neighbor-



The church in an industrial

Five-year Research Program W

ELEVEN CITY CHURCHES EXPLORE AND EXPERIMENT



NEW housing projects being built in and near growing cities mean potential new church members. The city church must find ways of reaching, attracting, and keeping newcomers to the community.

hoods of village and town. Now it must develop an equally strong ministry among the changing, heterogeneous population of the city.

In doing so, the Church needed a central agency to pool and disseminate the experience and techniques of its city churches. This agency was born early in 1953, when the National Council's Department of Christian Social Relations established its Division of Urban-Industrial Church Work. Named to head the Division was the Rev. G. Paul Musselman, a priest with wide experience in city churches and special work with the Detroit City Mission and Michigan's department of Christian social relations.



Saunders from Monkmeier

How to bring the hope of eternity to people whose lives are run by the time-clock

for five years, "to forge out reproducible techniques whereby the Church can be increasingly meaningful to people in modern urban industrial society." The grant was to finance a carefully-charted research program, centered in a number of specially chosen city churches.

Standards for participation in the program were carefully drawn up. The Church centers were to be in areas definitely urban and/or industrial. They were to keep adequate records, so that their experiments could be evaluated objectively and transmitted to others. Each center was to be the co-operative venture of its bishop, diocese or missionary district, clergy, vestry, and congregation. The diocese was to contribute an amount at least equalling that allotted to a center from the Urban-Industrial Division. And each center had to be willing to be related to the program, strategy, and resources of the whole Church.

Each center was to be as different as possible from the others chosen, so long as it was not unique, but represented problems typical of a number of city churches. There was no intention of including only churches in

continued on next page

City Churches

MISSIONARY ENDEAVOR

The Division's work began with a series of nationwide exploratory conferences, where basic courses were given and experience shared. It also helped churches to plan programs, based on the results of local surveys conducted by the National Council's Unit of Research and Field Studies.

The Division also felt that it must find actual, practical ways to attract city people to the Church, and to understand city-dwellers' needs, their hopes and fears, and their social, economic, and cultural environment. This called for a program of co-ordinated, systematic research.

The chance for such research came late in 1953, when a foundation made an anonymous grant of \$25,000 a year



Lew Merrin from Monkmeier

CITY children living in depressed areas often lack the love and discipline supplied by healthy home life. The city church can provide such children with opportunities for personal growth.

City Churches...cont'd.

acute stages of crisis. To quote Mr. Musselman, "the Division wanted to be in on take-offs, as well as on crash landings."

In their programs, the centers were to emphasize evangelism, social education and community action, and to experiment somewhat with mass media.

At first, five research centers were planned. Invitations outlining the program and standards for participation were sent to all dioceses and missionary districts in the continental United States; thirty-five applications were received. The desire for supervision and consultation was so great that the number of centers was increased to eleven.

In two dioceses, the bishop and a parish asked to be included in the project, agreeing to finance themselves completely. These churches met the standards for participation, and were approved. One of them is Christ Church in downtown Cincinnati, Ohio, which is building a new \$1,500,000 church. This 137 year-old parish is planning market research analyses and a religion potential survey, led by skilled sales and promotion executives. The other, being financed by an anonymous grant, is The Memorial Church of Baltimore, Md., whose neighborhood includes some of the city's finest homes and



DOWNTOWN churches have been emptied by population exodus to the suburbs and resulting changes in character of neighborhoods. In reaching out to newcomers, old churches find new life.

more inadequate housing. They have added a parish worker with public health experience to their staff, and, with her aid and that of an English Church Army captain, will emphasize lay evangelism.

Another of the eleven churches has a counseling program for youth and was chosen to be financed by the 1955 Youth Offering. This is Trinity Church, Reno, Nevada, where there is a growing demand for ministry to

people with marriage problems, as well as to an increasing number of unstable, restless youngsters who come to the city, hoping to "see life."

The other churches chosen as research centers are:

St. Mary's Church, Braddock, Pa., center of three small mill town missions in the Pittsburgh area, whose program follows that pioneered by The Society for the Promotion of the Industrial Mission (FORTH, February, 1954, page 20).

St. John's Parish, Roxbury Crossing, Mass., located in a neighborhood whose many critical problems include juvenile delinquency, the program is especially aimed at reaching children, the aged, and the Spanish-speaking.

St. Stephen's Church, Wilkes-Barre, Pa., center of a co-operative program among six parishes in the Wyoming Valley, whose economy has weakened because of the lessening demand for anthracite coal. Radio and newspaper evangelism will be used in this venture, and the program will have a series of annual emphases, the first being on youth work.

St. Mark's Church, Chicago, in a neighborhood sometimes called the nerve center of the city's crime area. Until recently, when the vicar's influence helped close it, a numbers

continued on page 33



ONE of eleven church centers chosen by the National Council to participate in a five-year program of research in urban work is St. David's, Austin, Texas, a strong church in a growing city.



FORMERLY Bishop of Accra, West Africa, the Rt. Rev. John Daly is new Bishop in Korea

ENROUTE to Korea from West Africa, Bishop Daly is making a speaking tour in the United States during October and November, visiting Wisconsin and Texas as well as the eastern seaboard States.

On this page he has recorded a few of his impressions after fifteen years in West Africa, first as Bishop of Gambia and the Rio Pongas, and since 1951, as Bishop of Accra.

He describes himself as "the champion hitchhiker of West Africa," for he has travelled all over his vast see on the backs of lorries or with the Royal Air Force and Navy. During the entire fifteen years he never had a house of his own, though he sometimes would have a mud hut put up for his use. Once he lived in a tent for four months with the RAF.

Born near London in 1903, Bishop Daly studied economics at Cambridge. "But slowly," he says, "with great amazement, I realized that I was being called to be a priest." He undertook theological training at Cuddesdon College, Oxford, and in 1926 was ordained at Durham Cathedral. He served as a priest in England until his consecration in 1935.

Thereafter he found himself organizing the ecclesiastical administration of a territory twice the size of Great Britain, with predominantly Moslem population, and witnessing the big constitutional changes which gave the Gold Coast its own government, its African prime minister, and its African cabinet.

Building the New Jerusalem On West Africa's Gold Coast

By the Rt. Rev. JOHN CHARLES SYDNEY DALY

WE have nothing like this in the States." These are words of praise not often heard by a Britisher; and I looked sideways to make sure that my American visitor was not pulling my leg as we walked into the courtyard of New Hall at the University College of the Gold Coast.

Later, as we entered the all-electric kitchen from the dining hall, which I consider the most beautiful modern hall I have ever seen, my guest queried whether it were not too extravagant for students who are probably accustomed to much simpler standards.

I think my friend had overlooked the fact that "we" are not building this University College for "them": an African Government, with an African prime minister and an all-African cabinet, are building the University College with five million pounds of African money for future generations of Africans.

It is true that many people in the Gold Coast still live in primitive conditions, that students may have come in the first place from mud houses in obscure villages hidden away in the forest, and it is natural that the visitor should wonder whether these magnificent surroundings will not give them "big ideas."

Surely it is the task of Christian civilization to give everybody "big ideas." New Jerusalem is to be built in Accra as well as in Cambridge. It has ever been the policy of our Church to place before the West African the idea that he should run his own Church and his own country, and that he must do it better than anyone else can do it for him. It has been my privilege to watch the Church and the British Government in West Africa during the last twenty years helping the West African to attain that goal.

I went to West Africa as first

continued on next page



CATHEDRAL Church of St. Mary and St. Nicholas, Seoul, where Bishop Daly will take over duties as Bishop in Korea this December, succeeding the Rt. Rev. A. Cecil Cooper, who retired in 1954 shortly after his release from a three-year internment in a North Korean prison camp

Gold Coast... continued

Bishop of Gambia in 1935, but the first missionary of our Church to go to the Gold Coast was Thomas Thompson in 1751. A Cambridge man, he had met West African slaves when he worked in America.

Two hundred years ago this missionary priest became chaplain to the soldiers and the traders living in Cape Coast Castle, and he at once started a school for African boys outside the castle walls. In 1755 he took three boys to England to be trained for the sacred ministry; only one, Philip Quaque, survived, and he was ordained and worked in Cape Coast amongst his own people for fifty years.

Before the end of the next century there were African bishops as well as African priests serving our Church in West Africa alongside their European brethren. Today, four of the nine dioceses have African diocesan bishops, and there are three African assistant bishops besides.

The Church has led the way in Africanization. The Church has made the policy possible by establishing schools to train the children and a Christian fellowship in which Africans have learnt Christian leadership based on self-sacrificing service ennobled by integrity and humility.

Although the Church has led the way, this has not been in spite of British Government policy, but rather with the wholehearted support and material aid of government. And this is not to be marvelled at when one remembers that the colonial service has been composed for the most part of Christian men and women trained in the schools and universities founded by the Church centuries ago in their home country.

In West Africa we have no color problem, and this is due to the fact that the Africans and the Europeans have always had a respect for one another and often a very great affection for one another. There have been rascals of both races, and I dare say there still are. There have been scandals, and the greatest of these was the slave trade: but be it remembered that there was a trade in slaves long before the white man



FAMILY worship in the church each Sunday, regular weekly classes for parents and godparents, and books to be read by parents to their children are important parts of the new curriculum, which stresses home, Church, and church school interaction in Christian education

appeared; that the white man, when his conscience accused him, not only gave up the trade but also went to great expense and trouble to abolish it altogether.

The greatest scandal today is bribery and corruption, and we cannot condemn it too vigorously; but let us not blame the new African leaders alone for it: bribery and corruption are as old as African society and their present forms bear a striking resemblance to the practices of white men in other lands.

There are cultural differences, but so there are in every land. If a cultured European wishes to entertain cultured Africans, he will find many such in West Africa; he will have a most delightful and lively time in their company, and no one will be conscious of the different colors of their skin.

I was recently presented to Queen Elizabeth II at a Buckingham Palace garden party, and I was very touched to find that both Her Majesty and the Duke of Edinburgh were specially concerned to know how the West Africans who came to Britain were being received. When I told the Queen that there had been a remarkable change during the last twenty years—that instead of students, who had been our friends, returning bitterly hating the white man, they now returned with stories of wonderful kindness and hospitality in English homes—they were both very pleased.

I have always said that the greatest help that the home Church can give to the missionary is by showing respect and kindness to nationals who come to them from overseas.

More Than a Set of Books

SEABURY SERIES IS A WAY OF LIFE



THE first courses of the new curriculum are now in active use. As children, parents, and teachers of the Church turn the pages of these books, study the pictures and text, and absorb the message, they are deriving direct benefits from their own contributions to the General Church Program. They are seeing effective evidence that "gifts to God go farther."

With its introduction this fall in church schools across the country, the new curriculum is producing a challenging transition in the lives of thousands of Church members. For in making "real and rigorous demands on the average parish," the courses inevitably require the involvement of every child and adult on the parish rolls. It demands of them all, everything they can give as full Church members, which they became, sacramentally, upon their baptism.

That it is possible to be within the Church as baptized Christians, yet quite outside of it as practicing members is an accepted fact. It has always been the aim of Christian education to rectify this situation. But the approach of the new curriculum is different in that it emphasizes the present or the "now" importance of parish life involvement.

The new curriculum is tailor-made to the cause. Since it was created to fill a need which had never before been adequately answered, it had to have a completely fresh start. It could not originate in a vacuum, however, nor could it be merely a revision of older materials. The published materials today are the first offspring of productive efforts begun in 1950 and preceded by three years of intensive planning. Children at various age levels and their parents and teachers have been subjected to exhaustive tests over a number of years to determine how the Gospel could best speak to them, and how it could leave the most lasting imprint.

The courses for grades one, four, and seven, and the corresponding

parents' manual, now in use, are typical in structure and development of others to come. Church-centered and mission-minded, they were developed experimentally in small, medium, and large church schools. The Bible, Prayer Book, Hymnal, and Church's Teaching are used as resources. In addition to closely graded materials for church school classes and recommendations for home reading materials, the new curriculum contains group-graded vacation church schools materials.

In its production of the Seabury Series, the Division of Curriculum Development of the Department of Christian Education conducts a program with specific objectives.

1. It seeks to define the way in which children at various age levels and their parents show their need for redemption . . . their need of being saved from themselves in the fellowship of the Church.

2. It experiments with classes and teachers in church schools of various kinds and sizes to find ways of meeting these needs.

3. It develops teachers' manuals and other educational resources

found to be necessary in meeting the needs. The first such materials were published last spring.

4. It evaluates carefully the published materials once they are in general distribution. This evaluation for grades one, four, and seven began this fall.

5. It revises the teachers' manuals and parents' manuals on a three-year basis.

Special methods for the evaluation of the materials are being developed by the Department with the assistance of the Institute of Social Research of the University of Michigan. Results during the past two years are so encouraging that, in the future, the whole field of religious education may benefit from the use of the same methods.

There are hopes of including audio-visual aids to correlate with future courses in the Seabury Series. Filmstrips would undeniably strengthen the impact of the entire curriculum.

It is expected that the Seabury Series will be completed in full by 1959, when materials for two-year

continued on page 35



PUPILS' daily experience, teacher's faith, total life of the parish, and the written record of God's Mighty Acts are resources used by new curriculum to serve real purpose and nature of the Christian religion: that man may know the saving power of God through Jesus Christ



F.O.A., as Franklin Osborne Alexander (right) is sometimes called, receives award from president of Freedoms Foundation, Inc. (left), and member of committee, the Rev. John R. Hart, chaplain of Valley Forge Memorial Chapel, Valley Forge, Pa., in Chapel of the Four Chaplains, Philadelphia

CHURCHMEN IN THE NEWS

Philadelphia Cartoonist Alexander is Vestryman

THE cartoon on page eight of this issue of FORTH is an example of the stewardship of talents, returning to God, God-given ability. This is the first in a series of cartoons drawn especially for FORTH by Franklin Osborne Alexander, editorial cartoonist of *The Philadelphia Bulletin*. His daily cartoons are known to nearly everybody in Philadelphia, as *The Bulletin's* slogan implies, and to countless thousands throughout the country who read the thirty-five newspapers to which they are syndicated.

When asked how he felt about having his work in FORTH, he said, "I am very pleased, for it is the sort of thing with which I like to be identified." F.O.A., as he is sometimes called, already has had cartoons in other religious publications, among them *Presbyterian Life* and *Christian Herald*, and he strives to pass along a religious message in his *Bulletin* cartoons on Christmas, Ash Wednesday, Good Friday, and Easter. He believes that putting Christ into his cartoons at the great Christian days may help people in a ma-

terialistic world become aware of higher values.

The value of Alexander's cartoons has been recognized many times during the past decade. He has received awards from the National Headliners, the National Safety Council, the Freedoms Foundation, and this year's Christopher Award. For his design of the newsboys postage stamp he received an award from the International Circulation Managers' Association. One of his proudest achievements was a double spread

in *The Saturday Evening Post*.

Mr. Alexander has been drawing editorial cartoons for the Philadelphia paper since 1941, and they have been syndicated since 1950. Before joining *The Bulletin*, he was a comic strip artist: for eight years he continued the widely-syndicated Hair-breadth Harry after the death of its originator, C. W. Kahles; and for the Western Newspaper Union he created *The Featherheads* and *Finney of the Force*.

F.O.A. was born in St. Louis, Mo., in 1897, and after a few childhood years in Connecticut grew up in Evanston, Ill. There he attended public schools and was a choir boy and acolyte at St. Luke's Church. He began a fine arts course at Northwestern University, but World War I intervened. He served briefly in the university's ambulance corps, but later transferred to the Army's Camouflage Engineers in Washington, D.C.

In 1924 he and Blanche Stanley of Oklahoma were married. Today they have two married daughters, Mrs. Harold Russek II and Mrs. Everett D. Simson, and two grandsons, Michael Scott and Alexander Craig Simson. Since 1937 the Alexanders have been members of St. Paul's Church, Elkins Park, a suburb of Philadelphia. They both served on the BUILDERS FOR CHRIST committee; she is a member of the Woman's Auxiliary, and he is a member of the vestry.

Short, plump, jovial Franklin Osborne Alexander finds his most satisfying relaxation angling for freshwater fish in Canada. He also finds great satisfaction fishing from his drawing board, angling for the souls of men in Christ's name.

LET US PRAY

For the Every Member Canvass

O GOD, who art the source of all things, give us grateful hearts for the provision of thy bounty and make us responsible stewards of this world's goods. In particular, we ask thy blessing on the Every Member Canvass; give wisdom to its leaders and helpers that the mission of thy Church may go forward with a good courage; through Jesus Christ our Lord. *Amen.*

Edited by the Rev. ROBERT N. RODENMAYER



BENEDICTION is given at dedication of Holy Trinity, Sao Paulo, by the Rt. Rev. Louis C. Melcher, Missionary Bishop of Central Brazil



DEDICATION procession includes the Rev. Edmund K. Sherrill (fifth from left), rector of Holy Trinity, and the Rev. Plinio L. Simoes (sixth from left), rector, Church of the Redeemer, Rio de Janeiro, elected Bishop of Southwestern Brazil at recent Honolulu meeting of House of Bishops.



Modern design of Holy Trinity Church, Sao Paulo, Brazil, fits well with city's modern architecture



A Dedication In Sao Paulo

MORE than six hundred people were present when the Church of the Holy Trinity in Sao Paulo, Brazil, was recently dedicated by the Rt. Rev. Louis Chester Melcher, Missionary Bishop of Central Brazil. A modern structure of brick and concrete, it serves the needs of a flourishing congregation in the midst of one of South America's most modern and fastest-growing cities.

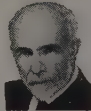
In Brazil, and in the twenty other countries outside the United States where the Church has missions, the impact of Christianity on the people far outweighs the money spent. Through the Church overseas, gifts to God go around the world!

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MOUNTAIN town of Davos, Switzerland, was host to World Council's Central Committee. Here, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, preached to a thousand people.

World Council of Churches Expands Relief Program

WORLD Relief and Church Cooperation has been an important part of the General Church Program for the past ten years. Since World War II, Episcopalians have given more than five million dollars to help meet relief needs of people in war-torn countries and to help support desperately weakened Churches and institutions.

Today these people, these Churches, these institutions continue to call for help. Never was it more important for the Church to be strong in Germany, Japan, India, Greece, the Philippines, France, Yugoslavia, and the Holy Land.

continued on next page

What meaning does the Sermon on the Mount hold for us today?

The Flame of Life

By ERIC MONTIZAMBERT, D.D.

Canon of Grace Cathedral, San Francisco, and Warden of the School of the Prophets, San Francisco

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World Council Program

continued from page 26

Never was it more important for people in deprived areas of the world to know that Christians of the West care about their welfare. Through the \$400,000 of the General Church Program annually designated for world relief and church co-operation, and through the Church's membership in the World Council of Churches, gifts to God reach around the world.

Meeting in Davos, Switzerland, this past August, the Central Committee of the World Council of Churches approved a program of refugee relief, health, ecumenical scholarships, work camps, and field work. The Committee voted to enlarge the program to include aid to refugees in Asia, Africa, and Latin America and initiated a study of common Christian responsibility in areas of rapid social change.

At an ecumenical church service in Davos, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, who is one of the six World Council presidents, preached.

Check Your Calendar

OCTOBER

- 2 Worldwide Communion Sunday
- 14 Twenty-fifth anniversary, consecration, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop
- 16 Twenty-fifth anniversary, consecration, the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia
- 18 St. Luke
- 28 St. Simon and St. Jude. Twenty-fifth anniversary, consecrations, the Rt. Rev. Charles K. Gilbert, retired Bishop of New York; the Rt. Rev. Robert N. Spencer, retired Bishop of West Missouri

NOVEMBER

- 1 All Saints
- 5 Twenty-fifth anniversary, consecration, the Rt. Rev. Benjamin T. Kemmerer, retired Suffragan Bishop of Minnesota
- 17 Thirty-fifth anniversary, consecration, the Rt. Rev. Granville G. Bennett, retired Bishop of Rhode Island
- 30 Thirtieth anniversary, consecration, the Rt. Rev. Robert E. Campbell, O.H.C., sixth Missionary Bishop of Liberia, retired.



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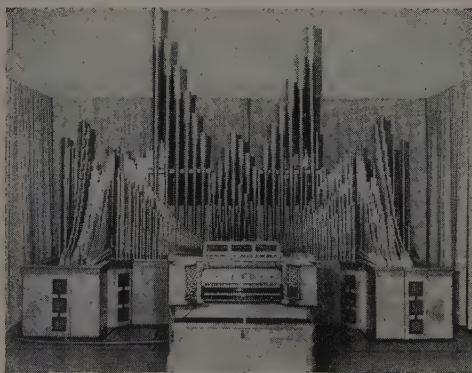
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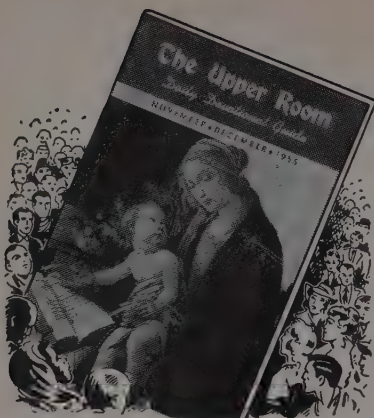
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Forbidden to Give

continued from page 9

giving, the gifts of the man who has been given a love he could not earn or deserve and is forced by his inward joy to find some tangible way of expressing his gratitude.

Now we can begin to understand how St. Cyprian's people felt when the Bishop would not let them make their offerings. Certainly the husband in the story would be frustrated to the point of exasperation if someone prevented him from expressing himself with gifts. And that was exactly the position in which these early Christians were.

They, like this husband, knew they were forgiven sinners. They knew that man constantly breaks the relationship God has offered him, and they knew what most Christians have lost sight of: that God in His love comes down, accepts the hurt, and forgives. What could they do but wonder, and respond, and try to say thank you. And so they gave.

continued on next page

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Forbidden to Give

continued from page 28

They simply had to give *selves . . . souls and bodies, to be a reasonable, holy, and living sacrifice*, as the Prayer Book puts it, and they tried to say so with their material offerings to the Church. So that when the Bishop forbade them to give he was blocking off a channel of expression that they could not do without.

This story illustrates real Christian giving: the effort of the forgiven sinner to make some tangible expression of his wondering gratitude. His gift becomes *an outward and visible sign of an inward and spiritual grace*. There is a certain abandonment about this kind of giving. St. Paul said "the Lord loveth a cheerful giver," but the accurate translation here is a hilarious giver. There is a reckless, wild hilarity about the giving of the man who knows he has received the love of God that he could never deserve or earn or buy. That man is in a state of grace.

Few of us are in any such state of mind and soul. Sometimes we feel it, but not often. There just is not that much grace in us, or in the Church.

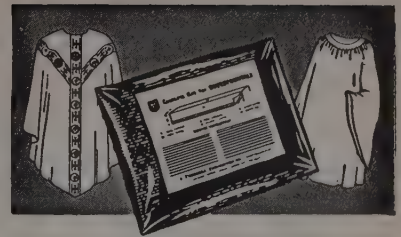
Our giving rarely resembles that of the early Christians. We do not give by grace. How then shall we give?

HERE again St. Paul can help. All through his letters to the Christians of his time he makes it clear that those who are not in a state of grace must fall back on the old Law to guide them in their living. Which is to say that if we "have it in our own hearts" we do not need rules, but when we are not driven by an eager response to God's love, then the rules are essential. Actually there are four reasons why we all need regulations:

1. *To restrain us, and to protect us.* We need to be told what we cannot do in the here and now of our common life.

2. *To show us our shortcomings.* We need standards by which to judge ourselves. There is an anecdote about a time when a bishop, on his annual visitation, asked the rector if his parish obeyed the rubric

continued on page 30



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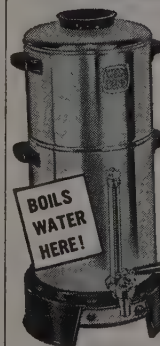
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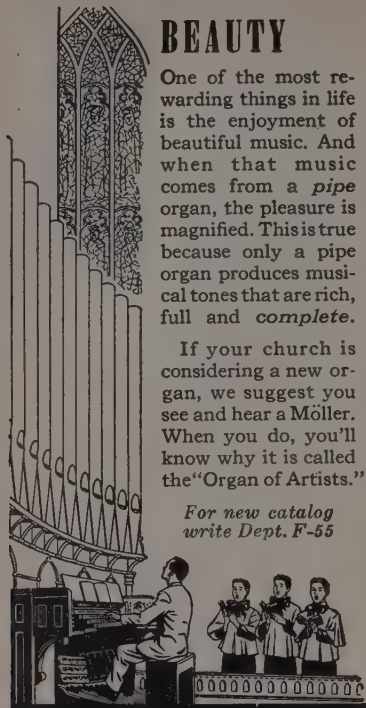
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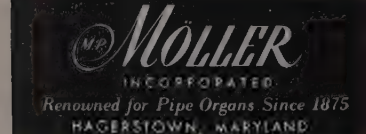


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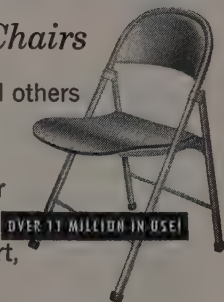
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Forbidden to Give

continued from page 29

that requires the reading of the Ten Commandments at the Holy Communion at least once a month. The rector replied, "Well, Bishop, we used to read them, but we found it cast a gloom over the congregation."

This is certainly one of the functions of the law: to cast a gloom over us, by showing us how far we are from righteousness, despite our best efforts.

3. *To guide us*, that is, to furnish a pattern of living. This is important when we are considering our giving to God's Church and to His purposes outside the Church. What is the standard by which we may measure giving?

There is an ancient standard, which, though it has been modified in various ways, has never actually been superseded. The ancient Jews considered ten per cent of their income the right proportion to be returned to God, and many Christians down to the present still follow this rule.

Some people nowadays say that the ten per cent should be divided between the Church and the many charitable projects we are all called upon to support, most of which were once part of the program of the Church.

Some people say the ten per cent should be computed before taxes; some say after taxes.

Some say the actual percentage is a private matter between God and the individual, since only God knows any man's commitments and responsibilities.

And some will work out a detailed chart, showing each man what his gift should be in dollars and cents.

There are many variations, but on this one principle all serious Christians agree: *Each person should give in relation to what he has received, rather than in relation to budgets, needs, and programs.* This is the rule, the law, of Christian stewardship, under which we all fall when our hearts are not in that happy, overflowing state of grace, and we need definite guidance.

4. And there is a fourth function
 continued on next page



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Forbidden to Give

continued from page 30

of the Law. When St. Paul says *the law is a schoolmaster, to bring us unto Christ*, he is telling us something we all know: that if we follow a rule, whether we feel like it or not, we often come to the point where we find that genuine desire has taken the place of outward discipline, making the rule unnecessary.

We become what we do. That is a simple fact of life. One who prays becomes a prayerful person, even though his praying began as little more than a determined act of the will. One who practices love of neighbor becomes eventually a loving person.

And one who follows the rules that apply to the grateful, respon-
sible handling of what God has given him, becomes in the end a grateful, responsible person. What begins as an act of his will ends as a condition of the soul. The law has led him to Christ. As St. Paul goes

continued on page 32

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Forbidden to Give

continued from page 31

on to say, "After that faith is come, we are no longer under a school-master."

THE conclusion of the matter is clear: not many of us are now in the state of grace that made the early Christians give with reckless hilarity. We need guidance to do systematically what they did spontaneously.

And fortunately the guidance is there for us: the rule of Christian stewardship, which is that a man gives back to God a fair and honest share of what God has placed in his care.

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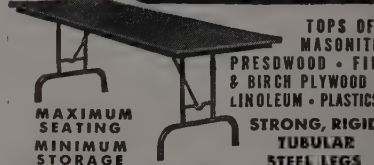
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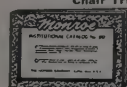
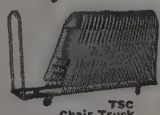


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City Churches

continued from page 20

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City Churches

continued from page 33

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olds, senior high No. III, and revision of previous courses will be produced. The second part of the series, to appear in 1956, will include courses for kindergarten, five-year olds, grades two, five, and eight, and parents' manual No. II. The year after that, material for kindergarten four-year olds, grades three, six, and nine, senior high No. I and parents' manual No. III will be released. And in 1958, courses for nursery three-year olds, senior high No. II, and revisions of the first courses will appear.

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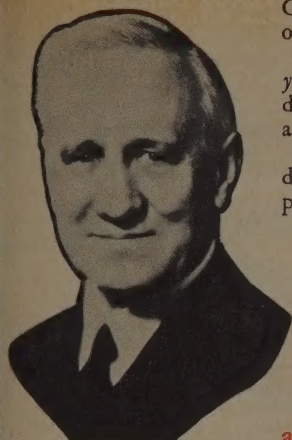
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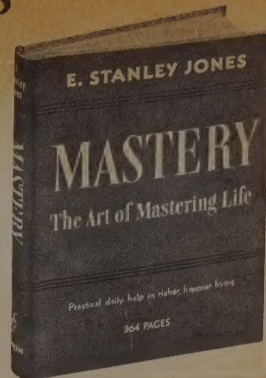
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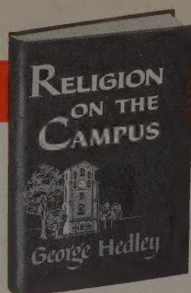
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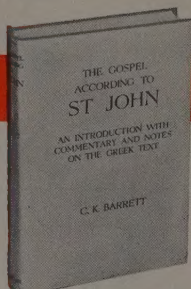


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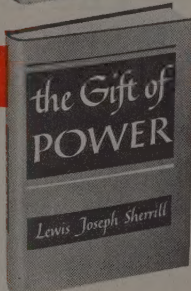


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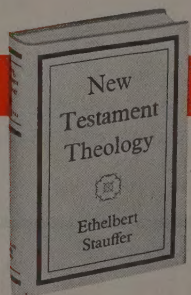


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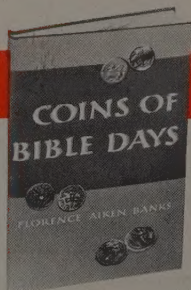


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